

# SYNTACTIC VARIATION OF BUGINESE, A LANGUAGE IN AUSTRONESIAN GREAT FAMILY

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# SYNTACTIC VARIATION OF BUGINESE, A LANGUAGE IN AUSTRONESIAN GREAT FAMILY

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## Abstract

*Buginese belongs to the great family of Austronesian languages of Indonesia which is spoken by more than six million Bugis people or 2.4 percent of Indonesian population. Their homeland is South Sulawesi but many of them live in other provinces in Indonesia. Buginese has four basic sentence patterns, they are SVO, OSV, VSO, and OVS. In Buginese, pronoun 'I' has three forms, independent pronoun 'Iyya' (I), ergative pronoun '-ka' (I), and absolutive pronoun/clitics 'u-' (I). Buginese speakers employ some sentence patterns and pronouns with various purposes and functions. One of the purposes is for pragmatic reasons, in which the Buginese speakers use various expressions in morphosyntax (lexicon and syntax) showing their identity. Notably, the speakers are from upper class tend to use polite expression and the speakers are from lower class (marginalized people) tend to use impolite expression, but the upper class sometimes uses impolite expressions to lower level.*

*Keywords: syntactic variation, constituent order, Buginese*

*Bahasa Bugis termasuk rumpun bahasa-bahasa Austronesia Indonesia yang digunakan oleh lebih dari enam juta orang atau 2,4 persen dari jumlah penduduk Indonesia. Mereka tinggal di Sulawesi Selatan tetapi banyak dari mereka tinggal di provinsi lain di Indonesia. Bahasa Bugis memiliki empat pola dasar kalimat, antara lain SVO, OSV, VSO, dan OVS. Dalam bahasa Bugis, kata ganti 'saya' memiliki tiga bentuk, independent pronoun 'Iyya' (I), ergative pronoun '-ka' (I), and absolutive pronoun/clitics 'u-' (I). Penutur bahasa Bugis menggunakan beberapa pola kalimat dan kata ganti dengan tujuan dan fungsi yang beragam, dimana penutur bahasa Bugis menggunakan beragam ungkapan dalam morfotaksis (leksikon dan sintaksis) untuk memperlihatkan identitas mereka. Pada umumnya, penutur bahasa Bugis dari kelas atas cenderung menggunakan ungkapan sopan dan penutur bahasa Bugis dari kelas bawah cenderung menggunakan ungkapan tidak sopan, namun demikian penutur bahasa Bugis dari kelas atas kadang-kadang menggunakan ungkapan tidak sopan kepada penutur bahasa Bugis dari kelas bawah.*

*Kata Kunci: variasi sintaksis, susunan konstituen, bahasa Bugis*

## INTRODUCTION

Indonesia has more than 700 local languages. One of widely spoken vernacular languages of Indonesia today is Buginese. Buginese, also known as Bugis, is a member of the Malayo-Polynesian branch of the Austronesian language family which is spoken in the southern portion of Sulawesi (Gunn, 2006). Buginese is the most frequently used language in South Sulawesi and it becomes daily communication of Bugis people who live in some provinces in Indonesia. This language belongs to Austronesian great family. Comrie argues that Austronesian is one of the most extensive families, covering almost all the islands bounded by an area from Madagascar in the west via Taiwan and Hawaii to Easter Island in the east and down to New Zealand in the south, with the exception of most of New Guinea and all of Australia.

As one of vernacular languages in South Sulawesi Indonesia and some other areas in Indonesia and outside Indonesia, Buginese is interesting to study because this language has uniqueness. One of that uniqueness is its sentence structure or constituent order.

Despite some researchers confined their investigation on Bugis people and Buginese but very little focused on the sentence patterns of Buginese. Previous researchers who focused their study on Bugis people and Buginese are Mattulada (1976), Mills (1979), Said (1981), Sirk (1983), Millar (1983), Friberg and Friberg (1985), Shewmaker (1994), Pelras (2006), and Mahmud (2008 and 2009, 2010).

Said in Shewmaker (1994: 16) offered hypothesis that Bugineses consists of some dialects. His research findings revealed the differences in terms of phonology, morphology, and lexical. Accordingly, Sirk in Shewmaker (1994: 17) argued that there are some dialects in Buginese.

Friberg and Friberg in Shewmaker (1994: 18) reported that dialects can reveal the effect of culture, politics, and social and Buginese agrees the effects of those things.

Pelras in Mahmud (2010: 86) notes that the Bugis still distinguish themselves according to their former major states (Bone, Wajo, Soppeng, Sidenreng) or a group of petty states (those around Parepare and Suppa' on the west coast and those around Sinjai in the south). Accordingly, Grimes and Grimes in Mahmud (2010: 86) list **ten dialects of Buginese**, among others are: **Luwu, Wajo, Palakka (Bone), Enna (Sinjai), Soppeng, Sidenreng, Parepare, Sawitto (Pinrang), Tallumpanua (Campalagian) and Ugi'riawa (Pasangkayu).**

Shewmaker (1994) in his study under the title intelligibility testing among five dialects of Bugis. Shewmaker's study agreed with the previous studies in mutual intelligibility testing. He therefore argued that all five dialects in Buginese are mutually intelligible.

**Map 1. Places of Bugis Settlements in Indonesia and Outside Indonesia (Mahmud, 2010: 86)**



Indonesia is an archipelago country has thousands of islands each with its own native language(s) in addition to the national language, Bahasa Indonesia. One of the languages used in everyday life in South Sulawesi is **Buginese (also known as Bugis)**, which **is a member of the Malayo-Polynesian branch of the Austronesian language family**. A local language, **it is used in** almost all *kabupaten* "districts" in South Sulawesi (Gunn, 2006). This language plays a vital role in everyday life because, as a mother tongue, Buginese is used in

family domains but also in government offices and traditional markets. Buginese is spoken by one of the ethnic groups in Indonesia other than Javanese, Sundanese, and others.

**Table 1. Ethnic Group Distribution in Indonesia**  
(Source: The National Portal of the Republic of Indonesia)

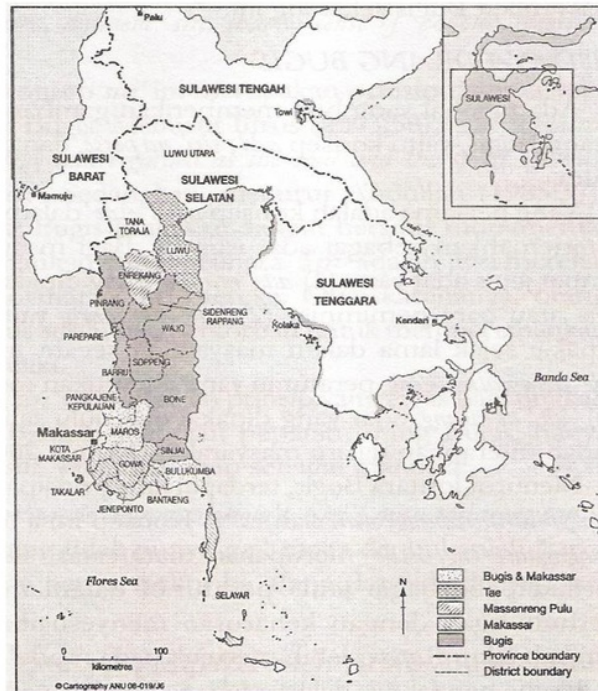
Ethnic Groups	Total	Percentage (%)	Languages
Java	95.000.000	41	Javanese
Sunda	36.000.000	15	Sundanese
Tionghoa	9.000.000	3.7	Tionghoa
Melayu	8.700.000	3.4	Melayu
Madura	8.400.000	3.3	Maduranese
Batak	8.200.000	3	Batak
Minangkabau	8.000.000	2.7	Minang
Betawi	6.500.000	2.5	Betawi
Bugis	6.300.000	2.4	Buginese
Arab	6.100.000	2.3	Arab
Banten	5.800.000	2.1	Banten
Banjar	5.500.000	1.7	Banjar
Bali	5.000.000	1.5	Balinese

In addition to South Sulawesi, Buginese speakers can be found in some areas outside this provinces, including in Kalimantan (the largest Bugis population lives in East Kalimantan), Bali, East Nusa Tenggara, Sumatera (Jambi), Central Sulawesi (Donggala and Toli-Toli), Papua, Java (Jakarta, Surabaya), and Maluku as well as in eastern parts of Malaysia (Sabah, Tawau, and Sandakan).

As one of primary native languages in South Sulawesi, Buginese has many varieties (dialects) and Buginese speakers from different area can understand the other Buginese varieties form other areas. Pelras in Mahmud (2010: 86) notes that the Bugis still identify themselves according to their former major states (Bone, Wajo, Soppeng, Sidenreng) or a group of petty states (those around Parepare and Suppa' on the west coast and those around Sinjai in the south). Accordingly, Grimes and Grimes in Mahmud (2010: 86) list <sup>4</sup>ten dialects of Buginese, largely geographically identified: Luwu, Wajo, Palakka (Bone), Enna (Sinjai), Soppeng, Sidenreng, Parepare, Sawitto (Pinrang), Tallumpanua (Campalagian) and *Ugi'riawa* (Pasangkayu).



**Map 2. Languages Spoken in South Sulawesi (Mahmud, 2010: 87)**



Steinhauer in Weda (2015: 43) reported that the Buginess speakers spread in some provinces in Indonesia as revealed in table 2.

**Table 2. The Distribution of Buginese Speakers in Some Provinces in Indonesia**

Census	Province	Total
1980	South Sulawesi	2,803,917
	Central Sulawesi	152,460
	South East Sulawesi	93,061
	East Kalimantan	77,874
1990	South Sulawesi	2,557,690
	East Kalimantan	140,504
	South East Sulawesi	126,406
	Central Sulawesi	120,078
	Jambi	70,911

This present study therefore will discuss the sentence patterns or constituent order in Buginese as one of local languages uttered by almost five million people in South Sulawesi and other areas in Indonesia and outside Indonesia (Malaysia).

### **The Buginese Language Group**

In 1994, Shewmaker conducted research on intelligibility testing among five Bugis dialects. He argued that all respondents in each of five locations understood each dialect. For example: the speakers of Bone dialect could understand Maros and Sinjai dialects at a 90% mutual intelligibility score, while their score with Luwu and Sawitto dialect revealed some difficulty, with an intelligibility score of about 80%.

Grimes and Grimes in Shewmaker (1994: 12) note the following results for familiar relationships among language groups in South Sulawesi based on lexical similarity.

- 1) Phylum: Languages with lexical similarity of 0 to 15%. Grimes and Grimes did not find this grouping, and they argued that all languages in South Sulawesi can be united into one phylum, Austronesian.
- 2) Superstock: Languages with lexical similarity of 15% to 25%. Grimes and Grimes did not find this grouping in South Sulawesi and they classified the languages in the same superstock, West Austronesian.
- 3) Stock: Languages with lexical similarities of 25% to 45%. Most the language communities in South Sulawesi can be grouped into one stock, South Sulawesi.
- 4) Cluster (*rumpun*): Languages with a lexical similarity of 45% to 60%. All languages in this group are in the same cluster.
- 5) Sub-cluster: Languages with a lexical similarity of 60% to 75%. All languages in this group are in the same sub-cluster.
- 6) Language: Languages with a lexical similarity of 75% to 80% marks different language in the same sub-cluster. Grimes and Grimes' assumption in their research revealed that the languages in this group were almost mutual intelligible.
- 7) Dialect: If the lexical similarity of the languages above 80%, all languages in this group are the members of one language and any differences are dialectal and should exhibit mutual intelligibility.

### **The Buginese Dialects**

Blair (cited in Shewmaker 1994: 11) argued that a dialect is a single language in which intelligibility exists, but which differs in some language aspects such as vocabulary, pronunciation, grammar, social function, and art function (Francis in Shewmaker, 1994: 10). Separate languages are identified by virtue of exhibiting little to no mutual intelligibility.

In Census 2000 it was reported that there were 2.49 percent of Bugis people from the all Indonesian population (Mahmud, 2009: 1). The dialect differences can be found in different parts of South Sulawesi identified as southern, eastern, and western. To take just one example, there are two isoglosses in South Sulawesi which intersect. One isogloss separates the area where the noun "mouse" is *balao* (eastern) and *balesu* (southern). Another example is the noun "banana": *loka* (western) and *otti* (southern and eastern). In the verb lexicon, the verb "cry" *terri* and *kerra*, or the verb "walk" *Jokka* and *Joppa* are usually used in different areas but they are mutually intelligible.

### **SYNTACTIC VARIATION**

Using different dialects in one language becomes interesting phenomenon in sociolinguistic survey and linguistic study. Many topics in one language to other languages become distinctive features among those languages. One very interesting topic in a language is its sentence pattern. Sentence pattern is very vital discussed topic in syntax and

morpho-syntax. This is because; one who will utter a language should know the rule of the language. The rule of sentence construction is called syntax. Syntax is the study of the principles and processes by which sentences are constructed in particular languages (Adebileje, 2014: 6).

Syntax deals with how sentences are constructed and users of human languages employ a striking variety of possible arrangements of the elements in sentences Van Valin (2004: 1). Van Valin therefore says that one of the most obvious yet important ways in which languages differ is the order of the main elements in a sentence. He gives example in English, Lakhota (a Siouan language of North America), and Toba Batak (an Austronesian language of Indonesia; Schachter 1984b), in English, the subject comes before the verb and the direct object follows the verb. In Lakhota, on the other hand, the subject and direct object both precede the verb, while in Toba Batak, they both follow the verb. This is illustrated in (1), in which *the teacher*, *waŋspekhiye ki* and *guru i* function as subjects, and *a book*, *wówapi wà* and *buku* function as direct objects.

The Lakhota and Toba Batak sentences also mean ‘the teacher is reading the book,’ and in the Lakhota example the subject comes first followed by the direct object, whereas in the Toba Batak example the subject comes last in the sentence, with the direct object following the verb and preceding the subject. The basic word order in Toba Batak is thus the opposite of that in Lakhota (Van Valin, 2004: 2).

- |                                   |            |
|-----------------------------------|------------|
| a. The teacher is reading a book. | English    |
| b. Waŋspekhiye ki wówapi wà yawá. | Lakhota    |
| teacher the book a read           |            |
| c. Manjaha buku guru i.           | Toba Batak |
| read book teacher the             |            |

Fromkin, et al (2007: 116) argue that the rules of syntax combine words into phrases and phrases into sentences. Among other things, the rules specify the correct word order for a language. For example, English is a Subject-Verb-Object (SVO) language. The English sentence “The President nominated a new Supreme court justice,” is grammatical because the words occur in the right order. They therefore emphasize that our syntactic knowledge crucially includes knowledge of how words form groups in a sentence, or how they are hierarchically arranged with respect to one another.

## MORPHOSYNTAX OF BUGINESE

### Buginese Constituent Order

The three major sentence constituents – subject, direct object and verb – have six logically possible orders and all six orders occur across languages (Moravcsik, 2006: 194). He therefore gives examples of the patterns; they are Thai (SVO), Hindi (SOV), Tagalog (VSO), Malagasy (VSO), and two Brazilian languages for object-initial order: Hixkaryana (OVS) and Urubú (OSV).

In Indonesia, Selayarese is a local language used in Selayar island, South Sulawesi employs some sentence patterns or constituent structure. Basri (2005: 39) argues that the basic word order of Selayarese (a language in the Makassar group) is VOS, but for pragmatic reasons, it also allows a free word order: VSO, SVO, SOV, OVS, or OSV.

Other than Selayarese, Buginese is also a language uttered in South Sulawesi. Buginese has four typical sentence patterns: SVO, OSV, VSO, and OVS.

Examples of these various word orders are as follows:

1) SVO

e.g. *Iyya' mabbaca bo.'*

S      V      O  
I      read    book  
'I read a book.'

*Indo'ku mannasu nanre ridapurengge.*

S      V      O      Adjunct  
Mother my cook    rice    in kitchen  
'My mother cooks rice in the kitchen.'

In these examples, the subject (independent pronoun) precedes the verb followed by object.

2) OSV

e.g. *Bo' u-baca.*

O    S    V  
book I read  
'I read a book.'

*Bo' u-baca rikamara'e.*

O    S    V    Adjunct  
book I    read    in the room  
'I read a book in the room.'

In these examples, the subject of the sentence is absolute pronoun (absolute clitics) in which it attaches at verb. Basri (2005: 38) argues that the clitics are pronouns that attach phonologically to the initial constituent of a sentence. Originally the absolute clitics attach to verb, which basically occupy the sentence-initial position.

3) VSO

e.g. *Mabbaca-ka bo'*

read    I    a book  
'I read a book'

*Mabbaca-ka bo' ri kamara'e*



V     S   O   Adjunct  
 read   I   book   in   room  
 ‘I read a book in the room.’

In these examples, the subject of the sentence is ergative pronoun in which it attaches at the final position of a verb.

4) VOS

e.g. *Mabbaca bo'ka.*

V     O   S  
 read   book I  
 ‘I read a book.’

*Mabbaca bo'ka ri perpustakaan.*

V     O   S     Adjunct  
 Read   book I   in library  
 ‘I read a book in the library.’

In Buginese, the adjunct, especially an adverb of time, can be placed initially, medially or finally in a sentence. The following examples have the same meaning but they exhibit different patterns. In addition as can be seen in examples 1 – 3 above, the form of the verb also changes according to the word order. In examples 4 – 10 below, if the verb follows the subject, the form is *minung*; if it precedes the subject, it becomes *minungngi*; if it follows the object, it takes yet another form, *naimung*.

Buginese verb variants “drink”: *minung* = *minungngi* = *naimung*. If the sentence employs S+V+O+Adjunct pattern, the verb *minung* (drink) is applicable. If the sentence employs V+S+O+Adjunct pattern, the verb *minungngi* (drink) is applicable, and if the sentence applies O+V+S+Adjunct pattern, the verb *naimung* (drink) is applicable. Other examples of Buginese verb variants are as follows:

<i>mabbaca</i>	=	<i>mabbaca-i</i>	=	<i>nabaca</i>	(to read)
<i>manre</i>	=	<i>manre-i</i>	=	<i>nanre</i>	(to eat)
<i>maroki</i>	=	<i>maroki-i</i>	=	<i>naoki</i>	(to write)
<i>manontong</i>	=	<i>manontongngi</i>	=	<i>natontong</i>	(to watch)
<i>mita</i>	=	<i>mita-i</i>	=	<i>naita</i>	(to see)

Almost all verbs in V+S+O+Adjunct pattern apply ergative pronoun ‘-i’ (*manrei*, *mabbacai*, *mitai*, etc.), except for verbs ending with double consonants ‘ng’, examples: *manontong* = *manontongngi*; *minung* = *minungngi*. Therefore, in the following examples, the Buginese sentence patterns are clearly revealed in a wide variety of sentence structures using subject pronoun. In these examples, many sequences of words can be moved together into different

slots or places in a sentence. The sequences of words which move to another slot or place called transposition (Miller, 2002: 13).

<u>Buginese Sentence</u>	<u>Pattern</u>
5) <i>Laupe minung cani' iwenni</i> Laupe drink honey yesterday "Laupe drank honey yesterday"	S+V+O+Adjunct
6) <i>Minungngi Laupe cani' iwenni</i> drink Laupe honey yesterday "Laupe drank honey yesterday"	V+S+O+Adjunct
7) <i>Cani' naimung Laupe iwenni</i> honey drink Laupe yesterday "Laupe drank honey yesterday."	O+V+S+Adjunct
8) <i>Iwenni Laupe minung cani'</i> yesterday Laupe drink honey "Laupe drank honey yesterday."	Adjunct+S+V+O
9) <i>Iwenni minungngi Laupe cani'</i> yesterday drink Laupe honey "Laupe drank honey yesterday."	Adjunct+V+S+O
10) <i>Iwenni cani' naimung Laupe</i> yesterday honey drink Laupe "Laupe drank honey yesterday."	Adjunct+O+V+S
11) <i>Cani' iwenni naimung Laupe</i> honey yesterday drink Laupe "Laupe drank honey yesterday."	O+Adjunct+V+S

The sentence patterns and constituent orders used in Buginese have wide varieties of grammatical and semantic function. Mahmud (2010: 1) argued that the first important aspect of Buginese grammar that is used to show politeness is the pronoun system. In Bugis, speakers from noble families tends to use polite expression to someone of the same social status, but they sometimes use impolite expression to someone who is from lower status (*ata*). Table 2 presents the pronoun paradigm for Buginese.

Mahmud noted that it is usually seen as more polite to address people using the first person plural inclusive forms (*idi*’, *-ki*’, *ta-/i-*) rather than the plain second person forms (*iko*, *-ko*, *mu-/mu-*). These pronouns are exploited by Bugis people in order to express their politeness and social standing. This is similar to the use of pronouns of ‘power and solidarity’ as proposed by Brown and Gilman in Mahmud (2010: 3). According to Brown and Gilman (Mahmud, 2010: 3), there are two types of pronouns as politeness devices. The first type is pronouns of power which is non-reciprocal or asymmetrical, with the greater receiving solidarity and the lesser intimacy. The second type is pronouns for intimacy and solidarity, which is reciprocal or symmetrical in other words, reciprocal use of pronouns implies solidarity and mutual respect while non-reciprocal relates to power and status.

Politeness expressions in Buginese are also found in other aspects of the lexicon and in sentence construction. Example 11 presents three ways of expressing the sentence “My mother eats rice,” yet the phrase “my mother” has three variants: *Indo ’ku*, *Emma ’ku*, *Ettaku*.

- 12) *Indo ’ku manre nanre* “My mother eats rice”  
*Emma ’ku manre nanre* “My mother eats rice”  
*Ettaku manre nanre* “My mother eats rice”

*Indo ’ku* is usually used by people from lower class or general expression for mother in Bugis society. *Emma ’ku* is usually used by middle class in Bugis society and it is a polite expression. *Ettaku* is usually used by noble families or those that have high status in economic and societal system and this expression is absolutely polite. The examples of the four sentence structures using subject noun *indo ’ku* (my mother).

(13) a. Pattern 1:

*Indo ’ku mabbaca bo.*’  
 S V O  
 mother-my read book  
 “My mother reads a book”

b. Pattern 2:

*Mabbacai indo ’ku bo.*’  
 V S O  
 read mother-my book  
 “My mother reads a book.”

c. Pattern 3:

*Mabbaca bo ’ indo ’ku.*  
 V O S  
 read book mother-my  
 “My mother reads a book”

d. Pattern 4:

*Bo' nabaca indo'ku.*

O      V      S

book read mother-my

"My mother reads a book."

These types of sentence patterns (13a, 13b, 13c, and 13d) in Buginese reflect that Buginese is a language that interesting to study as a mother tongue of Bugis who spread throughout Indonesia and other places in the world. The sentence (13a) has SVO pattern, the sentence (13b) has VSO pattern, the sentence (13c) has VOS pattern, the sentence (13d) has OVS pattern. All four (13a, 13b, 13c, and 13d) of these Buginese sentences means "My mother reads a book."

If the sentence uses independent pronoun (*iyya*), the pattern is SVO. If the sentence employs ergative pronoun (-ka, e.g. *mabbacaka*, *marokika*, *manreka*, etc.), the pattern is VSO and VOS. If the sentence applies absolutive pronoun (u-, e.g. *ubaca*, *uwanre*, *uwoki*, etc.), the pattern is OSV.

Frequent order in Buginese dialects:

14) SVO

e.g. *Iyya' maroki sure.*

S      V      O

I      write      letter

'I write a letter.'

*Indo'ku mannasu nanre ridapurengnge.*

S      V      O      Adjunct

*Indo' ku mannasu nanre ri dapurengnge*

mother my      cook      rice      in      kitchen

'My mother cooks rice in the kitchen.'

15) OSV

e.g. *Sure' uwoki*

O      S      V

*Sure' u-woki.*

letter      I write

'I write a letter.'

*Sure' uwoki rikamara'e.*

O S V Adjunct

*Sure' u- woki ri-kamara'e*

book I read in the room

'I read a book in the room.'

16) VSO

e.g. *Marokika' sure.'*

V S O

*Maroki-ka sure.'*

write I letter

'I write a letter.'

*Marokika' sure' rikamara'e.*

V S O Adjunct

*Maroki-ka sure' ri kamara'e.*

write I letter in room

'I write a letter in the room.'

17) OVS

e.g. *Sure' naoki indo'ku.*

O V S

*sure' naoki indo' ku*

letter write mother my

'My mother writes a letter.'

*Nanre nanasu indo'ku.*

O V S

rice cook mother my

'My mother cooks rice.'

*Nanre nanasu indo'ku ridapurengnge.*

O V S Adjunct

*Nanre nanasu indo' ku ri dapurengnge*

rice cook mother my in kitchen

'My mother cooks rice in the kitchen.'



The examples below show markedness as it applies not only to form but also to form – meaning relations in Buginese: Affirmative versus negative sentence and statements versus yes-no questions.

In (18), (19), and (20) are given examples for statement, negative sentence, and yes-no question from Buginese. Buginese has more complex meaning and form in negative and interrogative sentence which is expressed in an added form.

#### 18) Statement

In Buginese, there are four sentence patterns in positive sentence (statement). The patterns are illustrated in (i), (ii), (iii), and (iv) as follows:

(i) *Iyya manre nanre.*

I ate rice

“I ate rice.”

(ii) *Manreka nanre.*

ate I rice

“I ate rice.”

(iii) *Nanre uwanre.*

Rice I ate

“I ate rice.”

(iv) *Nanre nanre indo 'ku.*

rice ate mother my

“My mother ate rice.”

Clearly, the utterances used in different sentence patterns in Buginese have pragmatic purposes. “*Iyya manre nanre*” is a statement or it is the answer of the question “*Niga manre nanre?*” (Who ate rice?). “*Manreka nanre*” is a statement or it is the answer of the question “What are you doing?”. “*Nanre uwanre*” is also a statement and it is the answer of the question “What are you eating?”.

#### 19) Negative Sentence

The negative sentence of the affirmative sentence (i), (ii), and (iii) is illustrated below:

(v) *De' wanre nanre.*

did not I ate rice

“I did not eat rice.”

#### 20) Yes-No Question

In Buginese, ‘*ga*’ which attached either in the subject, verb, and object of the sentence symbolizes question. “*ga*” in subject (*Iyya'ga*) can be seen in (vi), “*ga*” in verb (*manreka'ga*) is illustrated in (vii), and “*ga*” in object is shown in (viii) and (ix).

The examples of yes-no questions are shown in the following sentences (Q stands for the question marker). The interrogative sentence for statement (i) is stated in (vi), the interrogative sentence for statement (ii) is illustrated in (vii), and interrogative form for statement (iii) is revealed in (viii) and (ix).

(vi) *Iyya'ga manre nanre?*.

I Q ate rice

“Did I eat rice?”

(vii) *Manreka'ga nanre?*.

ate I Q rice

“Did I eat rice?”

(viii) *Nanrega uwanre?*.

rice Q I ate

“Did I eat rice?”

(ix) *Nanrega nanre indo 'ku?*.

rice Q ate mother my

“Did my mother eat rice?”

Unlike pronouns in English and any other languages, there are a wide variety of pronouns in Buginese, they are independent pronoun and pronouns in forms of affixes; hence pronominal affixes. Independent pronoun *Iyya* (*iyya'*) “*Iyya maroki sure*” (I am writing a letter), ergative pronoun (clitics) *-ka* “*Marokika sure*” (I am writing a letter), and absolutive pronoun *u-* “*Sure' Uwoki*” (I am writing a letter). Independent pronoun is the pronoun that can stand alone as a subject, ergative pronoun is a pronoun that attaches at a verb and it cannot stand alone as a subject, and absolutive pronoun is a pronoun that attaches at a verb and it cannot stand alone as a subject. It can only function as a subject by conjoining it at a verb, and it notably precedes the verb.

Notably, if the sentence construction uses absolutive pronoun (*u-*), the verb undertakes small change, e.g., *maroki* becomes *woki*. Detail examples are as follows:

#### **Independent Pronoun:**

*Manre* (eat) e.g. *Iyya manre durian*.

I ate durian

“I ate durian.”

*Mabbaca* (read) e.g. *Iyya mabbaca novel*.

I read novel

“I read novel.”

#### **Ergative Pronoun:**

*Manre* (eat) e.g. *Manreka' durian*.

ate I durian

“I ate durian.”

*Mabbaca* (read) e.g. *Mabbacaka* 'novel.

read I novel

"I read novel."

e.g. *Mabbacai bo* 's/he reads a book.

read s/he book

"S/he reads a book."

#### **Absolutive Pronoun:**

*Wanre* (eat) e.g. *Durian u-wanre*.

durian I ate

"I ate durian."

*Baca* (read) e.g. *Novel u-baca*

novel I read

"I read novel"

*Maroki* (write) e.g. *Sure' u-woki*.

Letter I write

"I write a letter."

**Table 2. Buginese Personal Pronoun Paradigm (Mahmud, 2010: 1)**

Pronouns	Independent Pronouns	Ergative Pronoun	Absolutive Pronoun	Possessive Pronoun	Meaning
1 <sup>st</sup> Person singular	<i>Iya'</i>	<i>-ka'</i>	<i>u-</i>	<i>-ku'</i>	I/me/my/mine
2 <sup>nd</sup> Person	<i>Iko</i>	<i>-ko,</i>	<i>mu-, mu-</i>	<i>-mu/-nu</i>	You/your/yours
3 <sup>rd</sup> Person	<i>Alena</i>	<i>-i</i>	<i>na-</i>	<i>-na</i>	He/him/his or She/her or It/its
1 <sup>st</sup> Person Plural Incl	<i>Idi'</i>	<i>-ki'</i>	<i>ta-/i-</i>	<i>-ta'</i>	We/us/our/ours

Clearly, in the use of absolutive pronoun, the verb "*manre*" becomes "*wanre*." The construction is "*u-wanre*" (I ate) "*bale u-wanre*" (I eat fish).

*Bale u-wanre.*

Fish I eat

"I eat fish."

The sentence patterns used in Buginese have wide varieties of grammatical and semantic function. Weda (2015: 47) argues that in Buginese sentence pattern, some pronoun systems used to show politeness level. In Bugis society, upper class family tends to use polite expression to someone who has the same level, but they sometimes use impolite expression to someone who is from lower level (*ata*). Sometimes, in Bugis society, impolite expression would be uttered only by communicator who is on close with the communicant. The Bugis societies use polite expression to show their identity as an upper class, either as a noble family or one who has high educational background.

## CONCLUSION

Buginese as a vernacular language in South Sulawesi is widely spoken in business, office, and education at elementary school in some rural areas, Indonesia. It belongs to the great family of Austonesian languages. The construction of Buginese has four basic constituent orders or sentence patterns, they are SVO, OSV, VSO, and OVS. In Buginese, pronoun 'I' has three forms, independent pronoun 'Iyya' (I), ergative pronoun '-ka' (I), and absolutive pronoun/clitics 'u-' (I).

Buginese speakers employ some sentence patterns and pronouns with various purposes and functions. One of the purposes is for pragmatic reasons, in which the Buginese speakers use various expressions in morphosyntax (syntax and lexicon) showing their identity. Notably, the speakers are from upper class tend to use polite expression and the speakers are from lower class (marginalized people) tend to use impolite expression, but sometimes the upper class uses impolite expressions to lower level. Although, the Buginese speakers employ many sentence patterns, they are mutually intelligible.

Yes-No question in Buginese has three types of question. The first type of question is 'ga' is attached at the pronoun (independent pronoun) functions as a subject. The second type of question is 'ga' is attached at a verb phrase (VP), and the third type of question is 'ga' is attached at a noun phrase (NP) functions as an object. These types of questions make Buginese as the unique language, because the question (Q) marker 'ga' can attach as a clitic at subject, verb, and object of a sentence.

## NOTE

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